Articles

TO BE ENQVIRED

of, within the Dioceſſe of

Lincolne.

In the Viſitation of the reuerend Father in God, WILLIAM Biſhop *of Lincolne.*

In the xliii. yeare of the raigne of our gratious Soueraigne Ladie Eliza*beth, &c.*

AT CAMBRIDGE
PRINTED BY IOHN LEGAT, 1601.

The tenour of the Oath miniſtred to all and euery the Churchwardens and ſworne-men.

YOu, and euery of you ſhall ſweare by Almightie God, that, all affection ſet aſide, you ſhall vpon due conſideration of theſe Articles giuen you in charge, preſent all and euery ſuch perſons, of, or within your pariſh, as hath committed any offence, or made any default, mentioned in the ſame Articles, or which are vehemently ſuſpected, or otherwiſe defamed of any ſuch offence, fault, or default; wherein you, and euery of you ſhall deale vprightly as before God: ſo helpe you God, and his faithfull promiſes contained in theſe his holy Bookes.

ARTICLES.

FIrſt, whether your Church, Chappel, or Chancell, be well and ſufficiently repaired, and cleanely kept, & the manſion houſe of your Parſon, or Vicar, with the buildings thereunto belonging bee likewiſe well and ſufficiently repaired, and your churchyard well fenced, and cleanly kept? And if any default be made in the premiſſes: or your ſaid Church, chappell, or churchyard, be abuſed or prophaned by any vnlawefull, or vnſeemely act, game, or exerciſe; as by lords of miſrule, ſommer lords, or ladies, pipers, ruſh-bearers, morice-dancers, pedlers, bowlers, beare-wards, and ſuch like. Then thorough whoſe default, and what be the names of the offenders in that behalfe. Church and churchyard.

2 Whether you haue in your church or chappell all things neceſſarie and requiſite for common prayer, & adminiſtration of the holy ſacraments, ſpecially the booke of common prayer, with the new Kalender, the Pſalter, the bible of the largeſt volume, the Homilies both firſt and ſecond Tome, maſter Iewels replie, and Apologie againſt Maſter Harding, a comely and decent table, ſtanding on a frame for the celebration of the Lords ſupper, with a faire linnen cloath to lay vpon the ſame, and ſome couering of ſilke, buckram, or other ſuch like, for the cleane keeping thereof: a faire and comely communion cup of ſiluer for the ſame; a comely large ſurpleſſe with wide ſleeues, a ſure coffer with two lockes and keyes, for keeping of the Regi- Neceſſarie ornaments.

ſter booke, and all other things neceſſarie for the premiſſes, with a decent pulpit, conueniently placed, and alſo a cheſt or boxe for the poore.

The parſonage. 3 Whether any victualling, tippling, or ale-ſelling, bee kept or vſed within the manſion houſe of any parſon or vicar?

Pluralitis. 4 Whether hath your parſon or vicar any moe benefices, or ſpirituall promotions then one; howe many, and in what countrey be they, what are their names, and who is the Patron of euery of them; and howe farre are they diſtant one from the other? and whether is he reſident interchangeably vpon them by a good part of the yeare, keeping hoſpitalitie according to the cleare reuenewes of his liuiug of the yeare: and when hee is abſent from either of them, whether doth he keepe a ſufficient curate there, who can and doth informe the people according to the lawe in that caſe prouided?

Reſidence. 5 Whether is your parſon or vicar reſident, and dwelling vpon his benefice or no? If hee bee reſident, whether doth he keepe the parſonage or vicaridge with the glebe and other his tithes and commodities in his own hands, or doth he demiſe the ſame, or any part thereof to his Patron, or any other perſon or perſons, what parcels are ſo demiſed, to whome, and for what intent? If he be not reſident, or abſent aboue foureſcore daies in the yeare, then whether doth he demiſe his benefice to his Curate: and if he be able to diſpend twentie pound by the yeare, doth hee diſtribute the fortieth part thereof yearely to the poore of the pariſh or no? And whether doeth hee keepe a preacher vpon his benefice during his abſence yea or no?

Prebendaries and their hoſpitalitie. 6 Whether is your parſon or vicar a Prebend of any Cathedrall Church, and if he bee, then of what place, and whether doth he after a moneths abſence, keepe a family, and hoſpitalitie vpon his benefice during his abſence?

Reſidentaries. 7 Whether doe thoſe, who be neceſſarie Reſidentiaries in your Cathedrall Church, and receiue their ſeuerall

porti-

portiõs, or diuidents which fall vnto them, either by their ſtatutes or auncient cuſtomes, ſo part the yeare among them, as either the great number, or one halfe of them at the leaſt keepe reſidence in your ſaid Cathedral church, as they are bound by the ſtatutes or ancient cuſtomes thereof.

8 VVhether hath your Deane, and all and euery ſuch your Canons & Prebendaries, who are admitted into holy orders, and are bound to make certain ſermons in your ſaid Cathedrall church, either by lawe, or by the ſtatutes & ordinances, or laudable cuſtome of your ſaid church, in their owne proper perſon, and perſons, made ſuch ſermõs or no? And if they haue not, then what hath beene the cauſe? And whether haue they appointed one of their fellowe Canons or Prebendaries, or other learned, & allowed preachers by ſufficiẽt authoritie, to ſupply their turnes: what bee their names that haue done ſo, and howe often haue they ſo done, and who bee they that haue ſupplied their places, and what conſideration or allowance haue they, and euery or any of them receiued for their paines? Sermons in Cathedrall churches.

9 Whether your parſons or vicars haue come to their benefices by any Symonie, fraud, or deceit, or by any conference or agreement of friendes, or any other bond, compoſition or agreement, or by any other colourable pact, or vnlawefull meane whatſoeuer, or be vehemently ſuſpected or defamed thereof? And whether in performance of any ſuch pact, couenant, or promiſe, their hath beene any bond or leaſe made betweene the Patron and Incumbent, directly or indirectly? Simonie.

10 Whether your parſon, vicar, or curate, doe keepe any ſuſpected woman in his houſe, or bee an incontinent perſon giuen to drunkenneſſe, or idleneſſe, or a haunter of Tauerns, Ale-houſes, or ſuſpected places, a common hunter, hawker, dicer, carder, tabler, ſwearer, or otherwiſe giue any ill example of life? And whether his apparell bee comely and graue, as becommeth his calling and function. Suſpected women.

11 Whe-

Curates. 11 Whether your churches or chappels be, or haue beene deſtitute of a curate, and how long, and by whoſe default: and whether any curate haue ſerued, or doe ſerue without licenſe of the Ordinarie?

Curates. 12 Whether your parſon or parſons, not being a deacon at the leaſt, or licenſed by the Ordinarie, doe ſay common praier, openly in your Church or chappell, or any not beeing at the leaſt a Deacon, doe ſolemnize matrimonie, or adminiſter the Sacrament of Baptiſme: and what he or they be that ſo doe: and whether the parſon, vicar, Farmer of your benefice, Churchwardens, or any of them, doe cauſe or ſuffer any Miniſter or Curate to preach or ſerue your Church before he be examined and admitted by the Ordinarie, or his deputie in writing, vnder his or their hād at the leaſt, and ſhewe the ſame to the Churchwardens.

Excommunication. 13 Whether hath your Miniſter, beeing iudicially excommunicated, ſaid any ſeruice, preached any ſermons, or otherwiſe adminiſtred any Sacraments or ceremonies of the Church of England, before he was lawefully abſolued from his ſaid excōmunicatiō? or whether hath any of the inhabitants of your pariſh beeing excommunicate as aforeſaid, beene preſent in your Church at ſeruice, ſermōs, or adminiſtration of the ſaid ſacraments or ceremonies? & whether hath any ſuch excommunicate perſon or perſons, beeing admoniſhed and willed either by your miniſter, or any of your Churchwardens to depart out of the congregation, wilfully and ſtubbornly refuſed ſo to doe, or giuen any vnſeemely ſpeeches to the ſaid Miniſter and Churchwardens. And whether haue thoſe who haue beene excōmunicate by any competent Iudge Eccleſiaſticall; vpon their abſolution, brought a certificat thereof to your miniſter. And whether hath your miniſter denoūced the ſame publikely in that pariſh church or chappell where the ſaid excommunicate perſon or perſons haue his or their habitation.

14 Whether for the putting of the Churchwardens and

and ſworne-men the better in remembrance of their dutie in obſeruing and noting ſuch as offende in not comming to diuine ſeruice, your miniſter or reader, doe openly euery ſonday, after he haue read the ſecond leſſon at morning and euening praier, moniſh and warne the churchwardens and ſworne-men, to looke to their charge in this behalfe, and to obſerue who contrarie to the ſaid ſtatute offend in abſenting themſelues negligently or wilfully from the pariſh Church or chappel, or vnreuerently, as is aforeſaid, vſe themſelues in time of diuine ſeruice. Admonition to Churchwardens.

15 Whether common praier be ſaid in your church or chappel vpō ſondaies holidaies & other week daies, appointed by the laws of this realme, at conuenient houres, reuerently, diſtinctly, & in ſuch order (without any kind of alteration) as is appointed by the booke of common praier, and the lawes of this realme? And whether your Miniſter ſo turne himſelf, & ſtand in ſuch place in your church or chancell, as the people may beſt heare the ſame? And whether your parſon or vicar doe once euery quarter at the leaſt (in his owne proper perſon) ſay diuine ſeruice, & adminiſter the ſacraments, wearing a ſurpleſſe according to the Queenes Iniunctions, and the lawes of the realme? And whether the holy ſacraments be dulie and reuerently miniſtred, in ſuch maner as is ſet forth by the ſame booke, without adding or diminiſhing from the ſame. And whether your miniſter at all times vpon ſundaies and holidaies doe weare in time of diuine ſeruice and adminiſtration of the Sacraments, the ſurpleſſe, yea or no, or doe ſuffer any other to ſaie the common praier, or miniſter either of the ſacraments in your church not wearing the ſame. Seruice.

16 Whether the people of your pariſh, eſpecially houſholders, hauing no lawefull excuſe to be abſent, doe faithfully and diligently endeauour themſelues to reſort, with their children and ſeruants to their pariſh church or chappel, on the holidaies, & chiefly vpon ſundaies, to morning and euening praier, and then, and there abide orderly and Reſort to common praiers.

ſoberly during the time of common praier, homilies, prea-
chings, and other ſeruice of God their vſed, reuerently and
deuoutly giuing themſelues to the hearing thereof, and
who they be that either negligently or wilfully abſent the-
ſelues, or come very late to the Church vpon ſondaies o
ſpecially, and howe long hath any of your pariſh abſented
himſelfe from his pariſh church, what be their names ſur-
names, and conditions, and in what townеſhip doe they
dwell? or who be they that walke, talke, or otherwiſe vn
reuerently behaue themſelues in the Church or chappell
to the diſturbing of the miniſter in the time of reading the
diuine ſeruice, or catechiſme, or the preacher in his ſermo
or other godly exerciſe, or vſe any gaming abroad, or pa
ſtime in any houſe, or ſit in the ſtreetes or churchyard, o
in any tauerne or alehouſe, vpon the ſundaie and holida
in the time of common praier, ſermon, or reading of th
Homilies, either before noone or after noone? And whe
ther doe the inhabitants of yonr pariſh, or at the leaſt on
out of euery houſe, duely repaire vnto their Church o
chappel vpon wedneſdaies, fridaies, and ſaterdaies, then
to heare ſuch ſeruice and praiers as ſhall be ſaide or mad
by the Miniſter according to Her Maieſties Iniunctions
and the Eccleſiaſticall lawes of this realme.

Papiſtrie, maſſe, and Prieſts.

17 Whether your parſon, vicar, or curat, openly o
priuately ſay Maſſe, or other ſeruice forbidden, or hear
the ſame? And whether do you know any popiſh prieſt
Seminarie, Ieſuit, or runnagate perſons, that doe pread
or miniſter the ſacraments otherwiſe then they are now
vſed: or that doeth vſe ſhrift and auricular confeſſion, o
make holy water, or holy bread, or bleſſe Pſalmes, or pr
ctiſe any ſuch Romiſh ceremonies, or doe not freque
common praier, or elſe doe reſort ſecretly or openly in
your pariſh. And whoſe houſe doe they ſo reſort vnto, a
of whome are they harboured, and what be the names
ſuch popiſh prieſts, Seminaries, Ieſuits, or runnagates, a
ſuch as ſo harbour and releiue them.

18 Whethe

18 Whether your parſon or vicar be a preacher allowed, and hath preached, or cauſed to be preached foure ſermons at the leaſt euery yeare in your church, and what be the names of him or thoſe that ſo did preach, and whether they were lawefully licenſed ſo to preach, if any other then your parſon or vicar did preach the ſame. And whether when there be no ſermons, your miniſter doe read for the moſt part euery ſundaie diſtinctly and plainely, ſome part of the homilies appointed to bee read, and the Queenes Iniunctions euery quarter of a yeare, or no? preaching. Homilies. Iniunctions.

19 Whether your parſon, vicar, or curate, doe euery ſunday and holy daie openly in the Church call for, heare, and inſtruct all the children, apprentiſes, and ſeruants of both ſexes, that be of conuenient age within your pariſh or at the leaſt ſo many of them by courſe as the time will ſerue, and as he may well heare and inſtruct for halfe an houre at the leaſt, before or at the euening praier, in the tenne Commandements, the Articles of the beleefe, and the Lords praier, and diligently examine and teach them the Catechiſme, as it is nowe allowed and ſet foorth? And whether for that purpoſe he doth take the names of them all, and by courſe call certaine of them by name euery ſunday and holy daie to come to learne the ſame catechiſme? And whether the churhwardens and ſworn men do aſſiſt the miniſter, as he doeth preſcribe them in that godly action? Catechiſme.

20 Whether all fathers, mothers, maſters, and dames of your pariſh, cauſe their children, ſeruants, and apprentiſes, both mankind and womankinde, beeing aboue ſixe yeares of age, to come to the Church or chappell on the ſundaies and holydaies, at the times to them appointed, or at the leaſt ſueh or ſo many of them as your miniſter ſhall appoint, and there diligently and obediently to heare, and to be ordered by the miniſter, that they may be inſtructed in the grounds and principles of true religion, and what be the names of thoſe that doe not cauſe their children, ſeruants, Reſort to the Catechiſme.

uants, and apprentises so to come to the Church or cha
pell to bee instructed and examined: or the names of t
parties themselues that haue absēted themselues from th
godly exercise.

Superstition. Innouation. 21 Whether your parson, vicar, or curate, or any oth
within your parish, be a fauourer of the Romish Chur
or religion, or of any other sect or schismaticall opinion,
hath or doeth maintaine or teach any doctrine contra
or repugnant to any articles agreed vpon by the Clearg
in the Conuocation holden at London Ann. Dom. 156
And whether they haue publikely or secretly taught a
doctrine tending to the discredit and dispraise either of t
book of common praier, or of the preachers and minist
of the worde and sacraments, or of the receiued order
gouernment in the Church of England, or make any oth
innouation? And whether they haue permitted any m
so teaching, or making such Innouation? And whether a
keepe secret or priuate conuenticles, preachings, lectur
or readings, or priuate communions in their houses or e
where, contrarie to the lawe, and what be their names;
any that doeth reade or preach in priuate houses, or el
where, not beeing licensed thereunto by the Ordinarie.

Baptisme. 22 Whether your Font be sweetly kept, and renew
from time to time with cleane and fresh water, and wh
ther any minister leauing the vse of the Font, doe christ
or baptize in any basons, or other prophane vessels, n
custommably vsed in the Church before time? Or wheth
your minister doe baptize or christen any out of the fa
of the Church and congregation, & at any other time th
vpon sundaies and holydaies without speciall cause,
without godfathers or godmothers. and whether any pe
son or persons bee admitted to answer as godfathers a
godmothers at the christening of any child, except hee
shee haue before receiued the holy comunion, and can s
by heart the articles of the Christian faith, the tenne Co
mandements of God, and the Lords praier, and will rec
th

ſame before the miniſter, if he or ſhee be thereunto required. And whether doth your miniſter in the baptizing of children obſerue the orders, rites, and ceremonies appointed and preſcribed in the booke of common praier, without any addition, omiſſion, or other innouation.

23 Whether doe you knowe any parents, hauing children that are yet vnchriſtened, or that were not chriſtened in their own pariſh church, & for what cauſe they remaine yet vnchriſtened, or haue not bin chriſtened at their pariſh church: or do you know, haue heard, or vehemently ſuſpect any ſuch parents, whoſe children haue bin chriſtened by any popiſh prieſt, or otherwiſe then is nowe lawefully allowed by her Maieſties lawes and Iniunctions. Chriſtnings out of the pariſh.

24 Whether hath the Regiſter booke of your pariſh Church or chappel for chriſtnings, marriages, and burials, which haue happened in your pariſh or chappelrie from time to time beene heretofore duly kept: and the ſame chriſtenings, marriages, and burialls, entred into the ſame booke by your miniſter according to the Queenes Maieſties Iniunctions, and if otherwiſe, by whoſe default hath the ſame beene omitted. And whether is there a newe Regiſter booke of parchment prouided ſince the laſt Parliament at the charge of your pariſh or chappelrie for the purpoſe aforeſaid, and whether are the names & ſurnames of all ſuch perſons as haue bin chriſtened, married, or buried, ſince the beginning of her Maieſties moſt gratious & proſperous raigne, bin truely, faithfully and orderly copied forth & tranſlated out of the old Regiſter bookes of paper into your newe book of parchment, at the charges alſo of your pariſh or chappelry: & whether is your ſaide booke of parchment locked vp and ſafely kept in a ſtrong cheſt with three ſufficient locks and keies, whereof the miniſter is to keep one, and two of your churchwardens the other two? And whether hath your miniſter euery ſabbath daie ſince the laſt parliament, truely, faithfully, orderly & weekly regiſtred in your ſaid new Regiſter booke of Regiſter of chriſtenings, marriages, and burialls.

parchment all and euery such persons as haue beene ch
stened, married, or buried in your said parish or chapp
rie, and vpon euery sabboth daie immediately after the e
of morning or euening praier, publikely rehearsed
same to the bodie of the parish in such sort and manner,
they haue beene entred into the said Register? And wh
ther your Churchwardens or some of them haue yearl
within one moneth after the feast of Easter transmitted
and euery the names of such as haue beene christen
married, or buried within your parish or chappelrie to
bishops Register; and whether hath hee receiued the sa
without fee according to the Canons in that behalfe pr
uided.

Communion. 25 Whether your parson, vicar, or curate, doeth adm
any to the receiuing of the holy Communion aboue
teene yeres of age that cannot say by heart the Lords pr
er, the articles of the faith, and the ten commandements
English, or at the least that cannot render a sufficient a
swer of, and for his worthie communicating this sac
ment, or aboue fourteene yeares of age, & vnder sixtee
that cannot say the catechisme set foorth in the booke
common praier, or hath admitted any of any other par
to receiue the holy Communion, without reasonable ca
or speciall license from their own minister, vnder his ha
or whether hath he admitted to receiue the holy comm
nion any open and notorious blasphemer, fornicator,
dulterer, drunkard, or euill liuer, by whome the congre
tion is offended, without due pennance first done to
satisfaction of the congregation, or any malitious per
that is notoriously knowe to be out of charitie, or that h
done any open wrong to his neighbour by word or de
without due reconciliation first made to the partie tha
wronged.

Not communicating. 26 Whether there be any in your parish, man or w
man, beeing of conuenient age, that hath not receiued
holy Communion thrice at the least euery yeare, & nam

ly, at Easter last, or there abouts for once, and what bee their names, and for what cause (in your iudgement) they doe abstaine from comming to the holy comunion: and whether any haue receiued the holy communion in any other parish church or chappell then their owne, and for what causes in your opinions.

27 Whether your minister hath married any persons priuately in any house or corner out of the Church or face of the congregation, or the banes not being thrice solemnly on three sundaies or holidaies asked in the parish Church where such persons dwelled: or any such person or persons married at any other parish church or chappel? and whether your minister hath married any infants, or children vnder age, or any within the degrees prohibited by Gods lawes, and the lawes of this realme, or any that hath a husband or wife liuing, and if he haue done so, then who be the parties, and who were present at any such marriage, and in what place was the same solemnized? Marriage.

28 Whether your minister doe church any vnmarried women after they haue beene deliuered of their children begotten vnlawefully, before they haue acknowledged their faults openly, according to the order prescribed by the Ordinarie or his deputie. Churching women.

29 Whether your parson, vicar, or curate, bee diligent in visiting the sicke and comforting them, and do mooue them earnestly (especially whē they make their testamēts) to consider the neede of the poore, and to giue to their boxe of chest, their charitable deuotiō. And whether they burie the dead without any popish ceremonies or superstition, in such Christian and comely manner as is prescribed in the book of common praier: and whether any lay-man, other then a lawefull minister, hath taken vpon him to bury the dead contrary to order. Visitatiō of sicke and buriall.

30 Whether for the retaining of the perambulation of the circuit of your parish, the minister and clarke with the Churwardens and certaine of the substantiall men of your Perambulation.

parish

parish in the daies of Rogations, walke about your parish according to the Queenes Maesties Iniunctions: & whether doe they vse in such perambulation, any banners, crosses, hand-bels, or any such like popish ceremonies, other then is prescribed and permitted by the book of common praier, and the laws of this realme.

Chauncellours Commissaries and Sumners.

31 Whether the Chauncellour, Commissaries, or any other vsing Ecclesiasticall iurisdiction in his dioceese, their Registers or Actuaries, Apparators or Sumners, haue at any time winked at, and suffered any adulteries, fornications, incests, or other faults or offences, to passe & remaine vnpunished and vncorrected for money, rewardes, bribes, pleasure, friendship, or any other partional, or affectionat respect, or haue permitted any pennance without speciall license of his Ordinarie.

Schoolemasters.

32 What schoolemasters haue you within your parish or chappelrie, that teach either openly or priuately in any schoole, gentlemans house, or els where, and whether bee they of good and sincere religion, and licensed by the Bishop of the dioceese or his officers, to teach in writing vnder his seale, and whether be they diligent in teaching and bringing vp youth, and to instruct them in godlinesse and vertue, and especially in Master Nowels Catechisme lately set forth. And whether teach they any thing contrarie to the religion nowe godly established, or doe not cause their children to resort vnto the church to heare diuine seruice and sacraments.

Parish-clarke.

33 Whether the parish clarke bee appointed according to the auncient custome of the parish: and whether he be obedient to the parson, vicar, or curate, especially in the time of celebratiō of diuine seruice, or of the sacramēts, or in any preparatiō therunto: whether he be able & ready to reade the first lesson, the epistle and the Psalmes, with answer to the suffrages, as is vsed: and whether he keepe not the bookes and ornaments of the church or chappell faire and cleane, and cause the Church and quier, the com-

munion

munion table, the pulpit, and the font, to bee made decent and cleane against the seruice time, the holy Communion, sermon, and baptisme?

34 Whether haue your Churchwardens and sworne-men, assisted your minister in his office and function, frō time to time, and whether haue they done their diligence to bring such to the church as stand gazing and talking in the Churchyard, and frequent and lurke in alehouses or tipling houses in the time of diuine seruice, and whether haue they beene carefull and diligent, to see good order & silence kept in the Church during the time of sermons & seruice, and whether haue they diligently noted the names of all such parties euery sondaie and holy daie, as haue bin absent from diuine seruice at any time, and leuied the forfaiture of twelue pence for euery absence from common prier, according to the statute, and put the same to the vse of the poore of the parish: and if they haue offended in any of the premisses, then howe often they haue so offended, and what be their names, and what particular summes of money haue beene forfaited that way, and by whome since the last visitation, and how much of such forfeitures haue beene leuied by the Church-wardens, and by them deliuered to the vse of the parish, and to whome hath the same foresaid money beene deliuered. Churchwardens

35 Whether your Church-wardens haue yearely giuen an account of the Church goods committed to their charge, and of other their receits and expenses: and whether they haue sold any bels, or other Church goodes without consent of the Ordinarie first had in writing, and whether they haue imployed all such goods, receits, and summes of money, to the vse of the church or no? And what be the names of the offenders. Churchwardens accounts.

36 Whether the Churchwardens and sworne-men in former yeares, haue of any priuate corrupt affection, cōcealed any crime or other disorder done in their times, and haue not presented the same? And if so, then what faults Churchwardens concealers.

they haue so concealed, and what were the names of such Churchwardens and swornemen so concealing the same?

Ringing and tolling of bels.

37 Whether when any Christian bodie is in passing, the bell bee tolled to mooue the people to pray for the sicke person, especially in the greater townes where the sicke person dwelleth neere vnto the Church: and whether after the time of his or her passing out of the worlde, there be any more ringing but one short peale before the buriall, and another short peale after the burial? And whether on Al-saints daie after euening praier, there bee any ringing at all in your church or chappel, or any other superstitious ceremonies vsed, tending to the maintenance of the popish purgatorie praier for the dead, & who they be that vse or doe the same? and whether there be any ringing on saturdaies or holidaies in the seruice time, or betweene morning praier and the Letanie, or at any other times, contrary to good order and lawe?

Suppressors of Testaments.

38 Whether there be any within your parish, that minister the goodes of those that bee dead, without lawefull authoritie: or any that suppresse the Testaments or last wil of the dead, or any executor that hath not fulfilled the Testators will, especially any such as haue not discharged such Legacies as were bequeathed to the Church, or to orphās, poore maides marriages, high waies, schooles, or other godly vses, and what be their names?

Testaments not prooued.

39 Whether doe you knowe any housholder, or other person whatsoeuer, within your parish or chapelrie that is deceased, that haue made their last wills and Testament, and the same not hitherto beene prooued, nor administration taken from the Ordinarie or other Iudge competent, of the goodes, debts and cattailes of the said decedent. If any such bee, make knowne their names, & of them who vnlawefully doe detaine any the said goods, debts, or cattailes in their hands.

Hospitals and Almesse houses.

40 Whether your hospitals Spittles, and Almes-houses be well and godly vsed, according to the foundation & aun-

auncient ordinances of the same? whether there bee any placed in them other then poore, impotent, and needie persons, and haue not wherewith to liue.

41 Whether there bee any In-keepers, Ale-wiues, victuallers, or tiplers, that suffer or doe admitte any person or persons in their houses, to eate, drinke, or play at cardes, tables, or such like games, in the time of common praier, or sermons, on the sondaies and holidaies, and whether there be any shops open on sondaies or holidaies, or be there any butchers, pedlars, or others that vse to sell meate and other things in the time of common praier, preaching, catechizing, or reading of the homilies: and whether in any faires, or common markets falling on sondaie, there be any shewing of wares before the diuine seruice be done in the foorenoone. Alehouses, Market, and Faires.

42 Whether there be any married in the degrees forbidden, or that haue married two wiues, or two husbands both liuing, or that liue not together with their wiues, and what be their names? Any married that haue made precontracts, any married without banes thrice solemnely asked, or that haue bin married forth of their parish church, where they ought to haue solemnized marriage? Incest, &c.

43 Howe many adulteries, incests, and fornications haue beene committed within your parish or chappelrie since the last visitation, and howe many offenders in those faults haue beene put to penriance, and openly corrected: and who be spared, dispensed withall, or not done pennāce for their offences. Adulteries.

44 Whether hath there beene any permutation of pēnance allowed of by the ordinarie in your parish? & whether hath your minister publikely signified to his congregation, what summes of money hath therefore beene paid: & whether haue the said summes of money bin distributed by your minister or church-wardens to the poore, or otherwise imployed to some such godly and charitable vse, as was prescribed by the Ordinarie. Pennance.

Vsures. 45 Whether any person or persons within your parish haue committed vsurie, contrarie to the act against vsurie made in the xxxvii. yeare of the raigne of the late king Henrie the eight, and lately reuiued, and what are the names of such vsurers, and what is the manner of their vsurie.

Sorcerie. 46 Whether there be any man or woman in your parish, that vseth witchcraft, sorcerie, charmes, or vnlawfull praier, or inuocations in latine or english, or otherwise vpon any Christian bodie or beast, or any that resorteth to the same for counsell, or help, and what be their names?

Contention, drunkennes, &c. 47 Whether there be any in your parish that be malitious, contentious, or vncharitable persons, seeking the vniust vexation of their neighbours, scoldes, common swearers, or blasphemers of the name of God, any fornicators, adulterers, incestuous persons, bawds, or receiuers of such incontinent persons, or harbourers of women beeing with child, which be vnmarried, conueying or suffering them to go away before they haue done any penaunce, or made satisfaction to the congregation: or any persons that are vehemently suspected of such faults, or that be not of good name and fame touching such crimes and faults, any common drunkards, ribaulds, or other notorious euill liuers?

Rebellious bookes. 48 Whether there be any person or persons, ecclesiasticall or temporall within your parish, or elsewhere within this Diocesse, that of late hath receiued or kept in their custodie, or that read, sel, vtter, disperse, carrie, or deliuer to others, any english books, set forth of late yeres at Louain or in any other place beyond the seas, by any English Papists, either against the Queenes Maiesties supremacie in matters Ecclesiasticall, or against true religion, and catholike doctrine nowe receiued and established by common authoritie within this realme, and what their names and surnames are?

49 Whether there be any person or persons knowne or vehemently suspected to haue written, printed, or by a-

ny meanes publiſhed and diſperſed, or otherwiſe to haue, or to haue had in his or their vſe, or keeping any of thoſe ſlanderous or ſciſmaticall, and ſeditious Libels, or other bookes, that impeach the booke of common praier, or the religion, and Eccleſiaſticall gouernment, or any part therof eſtabliſhed by lawe in this realme, or doth impeach the credit, or eſtate of any Eccleſiaſtical perſon, or gouernour, prohibited lately by her Maieſties moſt gratious proclamation? Spurious bookes and libels.

50 Whether there be any in your pariſh that vſeth to praie in engliſh or in latine vpon beads, or other ſuch like things, or vpon any ſuperſtitious popiſh primer, or other like booke, and what be their names? Beades and praiers.

51 Whether there be any that pretending themſelues to be phiſitions or Chirurgions, doe take vpon them to practiſe phiſicke, or Chirurgerie, not beeing lawefully licenſed thereunto, or which refuſe to ſhewe their ſaid licenſe to the miniſter or Curate and Churchwardens of your Church or chappell, when they ſhall bee thereynto required.

William Lincolne.

FINIS.